# CONCERN

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## Dateline

**November 1, 1961**

**The serious illness of House Speaker Sam Rayburn** (D-Tex.) has raised the question of who shall be his successor in the event that he does not return.

The name most frequently mentioned is that of John W. McCormack (D-Mass.) who has served as Majority Leader under Speaker Rayburn and was elected Speaker Pro Tempore this year when Rayburn returned to Texas.

Among the objections to McCormack which some have mentioned is the fact that if he were elected Speaker, Catholics would hold three key positions — President, Majority Leader of the Senate (Mike Mansfield of Mont.), and Speaker. McCormack provided key leadership in the House earlier this year in the drive to include aid to parochial schools in any federal aid to education program.

Others prominently mentioned to succeed Rayburn are Rep. Carl Albert (D-Okla.), who was elected to serve as Majority Leader during Rayburn's absense; Rep. Richard Bolling (D-Mo.), Rayburn's "envoy" on the House Rules Committee; Rep. Francis E. Walter (D-Pa.), chairman of the House Committee on Un-American Activities; and four "Southern" Representatives — Hale Boggs, Carl Elliott, Wilbur D. Mills, and Albert Rains.

*(continued on page 10)*

# CONCERN

*a service of the*

GENERAL BOARD OF
CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

- DIVISION OF TEMPERANCE AND GENERAL WELFARE
- DIVISION OF PEACE AND WORLD ORDER
- DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

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# Peace begins with you

Elsewhere in this issue appears our *proposal on action for peace*. Your bishops and staff have wholeheartedly dedicated ourselves to all that this special commitment involves. Have you?

It is particularly desirable that "such action include a call for personal commitment from church members to prayer, study, witness, and sharing of substance for the achievement of enduring peace."

This points to the exercise of individual and group responsibilities where peace begins, viz, *in persons*. We, the people of Methodism, have just been humble instruments in God's hands to influence the passage of a bill which emerged from a stockpile of pigeonholed Congressional proposals to become the Government's new "U. S. Arms Control and Disarmament Agency."

But this is only the beginning of good citizenship action that must now sustain top-level efforts to prevent war. It is our privilege and imperative to lay more solid foundations of good will by creating at home the atmosphere and attitudes for peace.

Those who love God with supreme devotion will manifest His generous concern for all kinds and classes of people. Jesus' ministry was a manifestation of what our witness and service must become—a living sacrifice to the glory of God for the well-being of all mankind.

Wars are the results of misunderstandings, neglect, and selfishness which James describes as lust. They become the desperation efforts of force, where faith has not been given a chance to work. The unfailing anodyne for lust is what the "new" Bertrand Russell discovers to be simple but dynamic love.

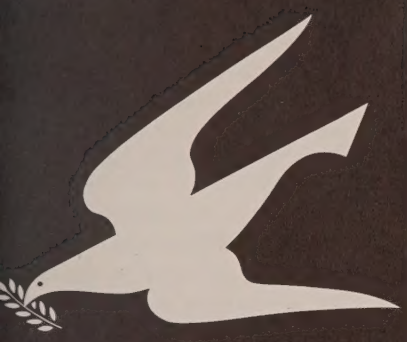
This Christian way works! Witness what has happened in Dallas, Atlanta, Nashville, and other places where spiritual fellowship laid the foundation for solid friendship among the races. When the Gospel challenged the heads and warmed the hearts of consecrated people, their hands found a way to serve in the interests of public welfare instead of pugnacious warfare.

If this spirit of social concern had prevailed in the churches at the time Karl Marx wrote the *Communist Manifesto*, the plight of mankind might not have been so pathetic today. All too many devout churchmen thought then, as now, that human personality and social dignity are secondary to political and economic priorities. Now, millions of people are disillusioned by fanciful longings for the athiestic utopia that can never be. For the realization of their horizontal hopes they may now be more willing to fight than to take chances with the (false) image of our faith.

Fortunately for great sections of humanity, Mahatma Gandhi had a better vision of the true brotherhood of man. No telling what he might have been able to accomplish for all people, had the church of his early life been socially concerned. After leaving London he "went 10 or 12 times to a Wesleyan Methodist Church." But there, he said, "they seemed too worldly. The sermons were dull. The program and the people were not going anywhere! I could not go on, so I gave up attending."

What if that church had inspired in its members a great sense of expectancy? What couldn't happen in our communities if those who now attend worship to let God serve us, would leave the sanctuary to serve people in this same spirit of love! For this touch of Christ through our lives the world is waiting. Ultimate peace will come in no other way.—*Caradine R. Hooton*

by Stanley S. McKee



A call to Christians to join in a program of action for enduring peace

# Hope for the world

A movement that could save the world touched the participants in the Western Regional Briefing Conference held in Salt Lake City, Utah, Sept. 19-21.

It began at the conclusion of an address by the Rev. Emerson Smith, Director of the Department of Economic Life, Division of Human Relations and Economic Affairs, General Board of Christian Social Concerns. Mr. Smith had presented the seven points of the economic program of the division. Than he said:

"Now I would like to present a special concern that is on my mind. The situation is very critical in our international relations. Back at the Pentagon there is a strong feeling that war is inevitable. If Berlin doesn't trigger it, something else will. Some persons are already moving their families out of Washington because of a fear of an attack. There is much hopelessness.

"Two generals were talking the other day in my presence. One remarked to the other, 'There is no hope unless the Church can do something.' Turning to me, he asked, 'Can the Church do anything?' "

With much conviction Mr. Smith told the members of the briefing conference that he felt the Church could do something.

"The usual comment is 'surrender or suicide,' " he said. "I do not think it need be either. There is a Christian alternative — an alternative of negotiation, of goodwill, of living together. I believe the Board of Christian Social Concerns should declare or initiate a Peace Priority program. It should have priority over everything else in our program. Leadership should be drawn from every division to get the job done."

He added that this would be most effective as a grassroots movement, one which the members of the Church initiate.

"I think we ought to have 10,000 committed persons who would send telegrams or letters to Washington, D. C. or to the UN officials on a moment's notice," he said. "It would cost about $10,000 to do this. I think we could raise the money."

**This is significant!**

As the speaker concluded his stirring address, the group broke into applause. When the applause died, it appeared that we were going on to the next item in the scheduled program. Then someone spoke out:

"This is significant. Here is a call to action. We need to discuss it. Can't we take the time to face this right now?"

Immediately others stood and spoke up. One after another expressed the thought that this challenge must not pass unheeded.

Thus the chairman, David Poindexter, and the program director, Robert Regan, suggested that we adjust the schedule to give time for the exploration of this issue. During this period there was general participation. Many expressed the conviction that this hour became one of their richest spiritual experiences.

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**Stanley S. McKee is superintendent of the Santa Barbara District of the Southern California-Arizona Conference of The Methodist Church.**

A committee, appointed to draw up a statement, went into action. It worked in an atmosphere of creative experience and sharing. Out of the committee meeting came the following document, which was unanimously adopted by the members of the conference:

"We call upon our churches to develop a committed corps of volunteer workers to devote special time and effort to register Christian convictions at the places where decisions are made. These individuals will be committed (1) to study peace making alternatives, (2) to communicate their concerns to government leaders and others, (3) to sponsor peace missions to other nations, (4) to become channels of expressions of Christian concern for peace at every level.

"We call upon our pastors to meet regularly with these committed persons to keep their devotion to the task alive and informed.

"We ask the General Board of Christian Social Concerns to make this the top priority project of the entire Board and to see that staff time is assigned from all divisions to carry it out. We request the Board to provide study materials and opportunities for communicating with decision-making leaders of the government.

"We declare our intention to support this project with enthusiasm, time, and money. We confidently expect the program to be financially self-supporting.

"We believe that our members are ready as never before to respond to this challenge. We appeal to the Council of Bishops to provide leadership that will help marshal the enthusiasm of the people called Methodists in this desperately needed crusade.

"We invite the leaders of other denominations to join with us in this program."

Mauldin in the St. Louis Post Dispatch

"WE WON!"

### This one concern

Every address delivered at the Salt Lake City conference was outstanding. However, everyone was aware that there was *one* concern. We all felt that God wanted to do something at this conference. We all knew the unifying impact of the great need before us. This conference had become bigger than anyone of us or all of us together. This group had become pliable in God's hand to do his will. The addresses were not lessened in intensity, even when on other subjects, but became more vital because of the spirit present.

During the conference Commitment Service, every person knew he was participating in a sacred hour. Each had been caught up in this movement that could save the world. Delegates offered prayers for the Oct. 4 meeting of the bishops and the Board staff and for the meeting of the Council of Bishops. Participants spoke from the floor, telling what they expected to do in their local churches and communities.

Pledge cards for the special program were distributed. Members were asked to sign and were urged not to overpledge. As the Commitment cards were placed on the altar, we knelt for consecrating prayer. We stood, sang a hymn, and praised God with the Doxology. David Poindexter dismissed us with the benediction.

The Western Regional Briefing Conference in Salt Lake City had given birth to a program of priority for peace. We left for our homes, knowing that we had been led of God, and feeling a renewed hope for the world.

# A PROPOSAL ON ACTION FOR PEACE

In response to the evident and growing concern for peace among our Methodist people, we, the president of the General Board of Christian Social Concerns, the chairmen of the three divisions of the Board, and the staff of the Board, meeting in Washington, D. C., October 5, 1961, propose the following:

1) That the Division of Peace and World Order call a special meeting as soon as possible to develop a strategy for Methodist action in the present international crisis.

2) That such action include a call for personal commitment from church members to prayer, study, witness, and sharing of substance for the achievement of enduring peace.

We believe such a program should suggest Christian alternatives to suicide or surrender including universal, safeguarded disarmament, renewed loyality to the United Nations, and an affirmation of our Christian faith in the reconciliation of nation to nation.

Further, as a general board staff, we pledge ourselves to whatever added service or responsibility may be required to extend this effort.

The cooperation of the Woman's Division of Christian Service and of other appropriate Methodist agencies should be sought in the development of these plans.

We are confident that this concern is shared by Christians of other communions and suggest consultation with the leaders of other denominations. We also recommend that a request be directed to the officers and staff of the Department of International Affairs of the National Council of Churches that they become the coordinating agency of this and similar developments.

Bishop F. Gerald Ensley, President

Bishop John Wesley Lord, Chairman, Division of Temperance and General Welfare.

Bishop Kenneth W. Copeland, Chairman, Division of Peace and World Order

Bishop A. Raymond Grant, Chairman, Division of Human Relations and Economic Affairs

Dr. Caradine R. Hooton, General Secretary, General Board of Christian Social Concerns of The Methodist Church

## CSC briefing conference issues peace statement

The members of the North Central Briefing Conference meeting in Minneapolis, Minn., Sept. 25-28, challenged recent impressions that bomb shelters would be adequate defense in the event of nuclear attack.

"Bomb shelters tend to give people a false sense of security and might encourage some to think of nuclear war as inevitable and justifiable," the statement noted. "We must also be concerned about the people throughout the world who will have no bomb shelters and will equally suffer in the event of nuclear war."

The statement called upon The Methodist Church and other churches to lead "in a priority program for peace, that we might work in a positive way in bringing peace to our world."

In the statement members of the conference rededicated their lives to achieving peace, and pledged to support the UN, back President Kennedy's request for universal and controlled disarmament, pray for peace, and work for an enlarged economic aid program.

## Methodist women vote $500,000 for Center at UN

Plans for the erection of a $2 million Christian center near the United Nations headquarters in New York, have received substantial support from the women of The Methodist Church.

After almost two weeks of executive meetings in New York, the Woman's Division of the Board of Missions of The Methodist Church approved September 29 a $500,000 non-interest loan to be applied towards the cost of the building to be located in UN Plaza.

The Woman's Division thus joins with the Church's Board of Christian Social Concerns and other Methodist agencies in initiating plans for the center which will house officials of other Protestant denominations with UN activities.

Mrs. J. Fount Tillman, president of the Woman's Division, said participation in the project symbolizes her organization's "new commitment to greatly expanded efforts" directed toward strengthening the channels and resources for peace in the world.

The center will be located at 775-777 UN Plaza and 340 East 44th Street.

In 1960 the General Conference of The Methodist Church created a Methodist United Nations Office, bringing together the work at the United Nations of the former Board of World Peace and the Woman's Division. This office is now housed at the Carnegie Endowment Center at 345 East 46th Street, New York, in three small offices and a small store room.

Since joint occupancy of these premises began in August, 1960, the program was far out-running the space. During the year the church's United Nations Office has handled 50 seminars made up of 2,205 individuals. In addition it has served many individuals with contacts at the UN.

# race relations check list

You may already know what is the right next step for you in improving race relations in your church and community. Reading the list below may suggest further steps and remind you of some that are not included. You may wish to select actions most congenial to you from the entire range of social action; giving a good personal example, educating your own family, leading local groups, supporting reform groups, working for legislation, or organizing to facilitate actual desegregation and integration.

1) Refuse to act in an unChristian way toward anyone.

2) Speak up when you observe rude treatment of minorities.

3) Open your eyes and see the needs of your community.

4) Tour the offices of organizations working with minority racial groups.

5) Spend some time thinking yourself into another's place. Imagine yourself in the position of a member of another race which is treated differently from yours in the city.

6) Read books by someone of a different race and then write him a letter.

7) Be unsegregated whenever you have a choice—on the bus, standing in a waiting room or in an elevator.

8) Train your children for democratic citizenship, in good manners, and respect for everyone.

9) Select books, games, movies, and conversational subjects which avoid bias toward other groups.

10) Provide occasions for your family to know members of another race at play, at meals, or on weekend visits.

11) Make friends with someone of another race.

12) Find out about the policies of all the organizations for which you work or to which you belong. Let everyone involved know how you feel about racial discrimination.

13) Check the policies of convention halls, hotels, and service organizations. Make clear that you are interested not only in fair treatment for your members but for all the minority groups of your community.

14) Check on the policies of the agencies who receive your contributions through the Community Chest. You have a right to know and to influence these policies.

15) Join and support an organization in the full-time business of improving race relations.

16) Call upon public officials to prevent mob violence. Make it clear that you feel that segregation is a form of violence and an invitation to mob violence.

17) Read majority publications and work for the acceptance of minority group journalists on community newspapers.

18) Write letters regarding everything on this list to newspapers, periodicals, radio, and TV stations. Get intelligent Negro spokesmen on radio and TV and Negro photographs in the newspapers.

19) Write letters to hospitals, schools, and the local board of education. Tell them you are ready for integration now.

20) Tell business proprietors: "As your customer, I welcome being served by any qualified person regardless of race, creed, or color." Stickers carrying this message for use when paying bills can be ordered from the Department of Christian Social Relations, Maryland Council of Churches, 14 West Madison St., Baltimore 1, Md.

21) Pay your employees *fair wages* regardless of race. This will be a means in many places of raising the wages of domestic labor.

22) Work for changes in legislation and improved enforcement. Write your congressmen, senators, and other elected officials. Let the President and Attorney General know where you stand.

23) Commend those who do things you have not been able to do yourself —your minister when he speaks out and your editor.

24) Invite persons of another race to your clubs or your church. Remember that all too often these persons are not well informed and that their ignorance does not always indicate ill will.

25) Rub on the salve when necessary. Keep your head and your sense of humor. Remember the amenities and civilities which smooth human interaction.

**This checklist for Methodists will appear in the book *We Can and We Will* by Dwight Wendall Culver. The book, soon to be available, will serve as the manual for the Quadrennial Program on Race. It is based on the Louisville Orientation Conference, March 20-24, 1961.**

**The book is being produced by the Woman's Division of Christian Service of the Board of Missions and the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns. The check list is reprinted by permission in *Concern*.**

# The churches and immigration

*The National Council of Churches has recently drafted a "pronouncement" of its convictions and concerns regarding immigration. Based largely on the results of a consultation of church leaders in Washington, D.C., April, 1961, the draft is intended for local and denominational study prior to consideration and action by the General Board of the National Council next February. A summary of the introduction and excerpts from the text are printed here so that they may be studied by the readers of Concern and their local churches.*

In its introduction the pronouncement affirms God's sovereign claim upon all men as revealed in Jesus Christ, and with this claim, the responsibility of nations as well as individuals to respond to human need. The dynamic and revolutionary nature of the changes in the world is also recognized, particularly as it results in the widespread migration of peoples. Some migration is "voluntary," growing out of desires to overcome economic or social hardship or to re-unite families. Other persons are forced, either by political, religious, or racial persecution or by natural catastrophe to seek new homelands.

"In a world of dynamic change," the introduction continues, "our nation's immigration policy must be shaped by the requirements of moral principles and human values, as well as by considerations of national welfare." The churches are commended for their concern to help shape such policy and for their existing ministries to uprooted peoples, and they are asked to study further and more intensively matters related to immigration and refugees. The introduction concludes with the strong concern that ". . . the thrust of our basic immigration law neither reflects Christian concern adequately nor furthers our national interest sufficiently. In particular, we are critical and ashamed of the racial and cultural discrimination in the present basis of our immigration quota system. . . .

"We believe that through increased Christian concern in immigration, the churches and their members can make a fuller witness to our faith that, under God, men and nations are responsible to each other and for the welfare of all mankind."

### Service by churches

The pronouncement itself is directed in its first portion to churches and their members, and in the second to government officials. Among its significant statements are:

"We urge increased awareness of and concern for migrants and refugees as persons endowed with God-given worth. This means serving various needs of such persons in other parts of the world including assistance . . . to those who come to our land seeking a new home.

"We commend support for the freedom of men to seek sanctuary from persecution and new opportunity for themselves and their families. This freedom will only be meaningful if it is exercised in the light of responsibility to the community one leaves and to the community in which one settles.

"We commend for guidance in study and action our national church agencies such as the Department of International Affairs of the National Council of Churches, the Christian World Relations Department of United Church Women, and the denominational counterparts."

The section of the pronouncement directed to governmental officials and agencies recognizes the United States' crucial role and international responsibility for helping to develop world community, and toward that end makes these suggestions:

"We urge the replacing of the method of computing the number of immigrants per year largely on the basis of the white U.S. population of the 1920 census with some better method; if a similar proportional formula is retained, we recommend as a minimum its revision to the 1960 census as a basis. The objective of these changes should be to eliminate, as far as possible, racial and regional discrimination. . . .

"We commend the replacing of the (national-quota) system . . . by a system which would, irrespective of ethnic origin, distribute immigration quotas based on the following four priorities (the listing does not connote an order of preference):

1) Admission of persons with special occupational skills needed in the United States,
2) Admission of persons whose coming will stimulate U.S. economic and social life,
3) Reunion of families,
4) the enactment of permanent legislation in lieu of temporary measures to admit needy refugees to the United States.

"We believe that permanent provision should be made for refugees to be admitted to the United States, over the quota allocations, the total number not to exceed 10,000 per year, except in cases of special emergency. . . ."

The pronouncement also urges replacement of the inequitable "parole" system by established visa procedure for refugees, and the enactment of permanent legislation regarding certain situations (e.g., orphans to be adopted by U.S. parents). A special appeal is made for equal treatment of naturalized citizens, so as to prevent their deportation without due process of law and judicial review.

# Jewish group hits discrimination by Arab League nations

A major human rights agency asserted recently that the United States government is suffering "a loss of integrity and prestige" by "accommodating" to discrimination against American citizens by Arab League nations.

A fully detailed, documentary fact sheet on the Arab boycott, and how it is compromising the rights of U. S. citizens was submitted to Secretary of State Dean Rusk by the American Jewish Committee.

In the comprehensive fact sheet, the committee charged the 10 Arab League countries with imposing a boycott directed from offices in Damascus, Syria (UAR), and the Sheikdom of Kuwait, which operates to:

1) Blacklist many American companies having Americans of the Jewish faith among their officers, owners, directors, or even personnel.

2) Refuse visas to American citizens of the Jewish faith and forbid them to disembark in some Arab League countries.

3) Prevent American servicemen and civilian employees of the Jewish faith from serving at an American airbase built in an Arab country with American funds, and maintained by the United States.

The Committee stated that although our Government has asserted its opposition to these acts, it has "accommodated itself to these and similar measures . . . in contracts for foreign aid shipments and in personnel assignments to Arab territory."

The documentary fact sheet entitled, *Invasion of American Rights on the Part of Arab League Nations*, lists the following instances:

The Department of Defense has deferred to Saudi Arabia's exclusion of American Jews at the U. S. base of Dhahran "claiming this flagrant act of discrimination on a justifiable assertion of sovereignty." This action, according to the fact sheet, is in glaring contrast to U. S. action under similar circumstances in 1911, when the House of Representatives resolved to notify Russia that "the Government of the United States will not be a party to any treaty which discriminates between American citizens on the ground of race or religion."

**Christian worship restricted**

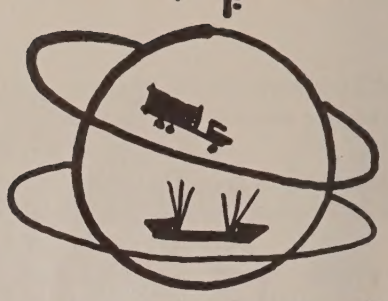
The Defense Department, at Arab insistence, "also imposes restrictions on Christian worship in Saudi Arabia." In that country, U. S. chaplains refrain from wearing crosses, and Catholic priests "wear lay attire in order to avoid offending the religious sensitivities of local authorities."

The Department of Agriculture and the Commodity Credit Corporation have accommodated to the Arab boycott in contracts for dry cargo vessels owned by American citizens that carry surplus commodities sold to Arab countries under the Agricultural Trade Development and Assistance Act of 1954. The contracts state explicitly "the vessel is prohibited from calling at Israel waters or ports. Trans-shipment is prohibited."

The law provides that 50 per cent of surplus products sent abroad must go in American ships. Thus, "while American ships must be used for half the deliveries, we have permitted Arab governments, by constructing a blacklist, to render certain American vessels and owners ineligible for carrying these shipments."

In addition, it is charged that since the boycott is partially prosecuted in this country, a situation exists "in which American principles are flouted by representatives of foreign governments on American soil.

The fact sheet states that the Sheikdom of Kuwait requires "that the absence of Jews in American companies" trading with that country, "be certified by an agency of the U. S. government." In other cases, efforts



are made "to enlist the cooperation of local Chambers of Commerce" to obtain information concerning the presence or absence of Jewish personnel in American business concerns.

In recent years officials of some airports in Arab countries have forced American Jews to remain in their planes during stop-overs in Arab countries. Although citizens who have suffered this indignity have complained to the U. S. Department of State, "there is no indication . . . that a forthright protest" was effectively lodged.

The issuance of visas by some Arab governments, the fact sheet reports, "adheres to a similar discriminatory pattern." Americans of any faith who carry an Israel visa on their passports "are denied entry by most Arab League countries especially those neighboring Israel." Americans "who are identified as Jewish are automatically barred from Jordan, Yemen, and Saudi Arabia" whether they intend to visit Israel or not.

**Assault on American citizens**

All these acts, the fact sheet says, "deny the equality of American citizenship." It adds:

"Foreign countries have no sovereign right to discriminate among American citizens. As recent court decisions have underscored, no such right is vested in our own states, or in the federal government. That any other power should presume to tread on liberties declared inviolate by our Constitution is an assault upon the American people, an invasion of American rights. The dignity of the United States, its status as a champion of universal human rights, demands that this invasion be promptly repelled."

The American Jewish Committee, founded in 1906, is the pioneer human relations agency in this country, combating bigotry, protecting the civil and religious rights of Jews here and abroad, and advancing the cause of human rights everywhere.

*—W. Astor Kirk*

# Christian opportunities in medical care problems

**by Robert L. McClaughry**

*In May of this year a small group of top leaders from the medical profession, government, labor, education, and the church met at Wesley Theological Seminary, Washington, D. C.*

*Their purpose—to advise The Methodist Church in the formulation of policy and development of a program in the area on medical care.*

*Sponsored by the Division of Temperance and General Welfare, the seminar centered discussion on seven questions. Dr. Robert L. McClaughry prepared the paper reprinted in this issue of* Concern *in answer to the question "What do you consider to be the major opportunities and responsibilities of the individual Christian in his functioning as a citizen and a church member with respect to problems of medical care?*

*Dr. McClaughry is Director, Education Service, Research and Education in Medicine, Department of Medicine and Surgery, the Veterans Administration.*

We must always guard against losing sight of the individual when we discuss the problems of medical care. For depersonalization plays an important part in illness and much of treatment is aimed at restoring the person to his full capability and to the realization of his value as a person.

If a lack of individual identity or an impersonal attitude is introduced into this picture, we will have failed. It is important, therefore, that we should consider the opportunities and responsibilities of the individual Christian in respect of the problems of medical care.

As a start, we must know where we are. Medicine has changed with startling rapidity within the last generation. It is not surprising that in many instances, in the medical profession as in the general public, anachronistic attitudes exist toward medical care as it is now practiced.

We have not taken time to really comprehend the effects of medical advances so that we can think accurately in terms of these advances. It is certainly important for each of us to study our present system of medical care as a basis for forming attitudes which will help with solving the problems facing us. We must be certain to deal with the real problems, and not to tilt at windmills.

As Christians, we have a tremendous stake in this matter of medical care, for we want to see God's will done on earth. It is abundantly clear that our society responds to expressions of public opinion. Our voice must not go unheard, and when it speaks, it must speak responsibly. This requires each individual Christian to inform himself about the true nature of the problems of medical care.

### Christians keep healthy

We Christians must also look to our own health. We are blessed by having the example of our Savior as a guide to the unity of physical, mental, and spiritual health. It is one of our major opportunities to relate this example to our own lives. An old German proverb states: "Strive for wealth, not health, for what does the poor sick man have?"

I'm sure that each of us know of examples in our own church of men living according to that principle. And I would hazard a guess that most of these men are familiar with the story of Jesus and the rich young man. It is not enough to know, but we must also do. We must order our lives so that we may live together in health as children of God.

The Christian as a citizen has certain important opportunities in relation to medical care. One of these relates to our hospitals. There is important work to be done in many hospitals which cannot be accomplished by the professional staff. For this, volunteers are required. A well ordered volunteer program does not replace any of the services expected of the paid hospital staff, but supplements them.

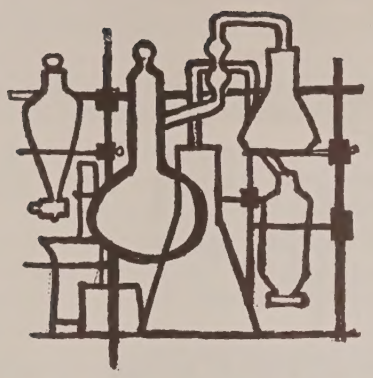
Volunteers are important because they represent the "outside world" rather than the hospital staff. It is particularly important, of course, that they are available for patients who do not have visitors, but volunteers can provide aid to all the patients in a hospital.

Another important task which the Christian citizen can do is to help achieve public health goals. We have come to take for granted a safe water supply, childhood immunization, and other public health measures to prevent disease. From this has developed a considerable apathy which hinders not only public health advances, but even maintenance of the present standard.

Many of this country's major rivers have become dangerously contaminated because of the progressive concentration of population adjacent to them. Infectious hepatitis, which is often spread by the contamination of water with sewage, has been increasing markedly in the past few years. Yet there has been failure on the part of local, state, and federal agencies to spend money to correct the existing inadequacies.

Public opinion, especially in the form of voting bond issues for such purposes, must be clearly expressed if we are to maintain our public protection against infectious diseases.

An example of how apathy can also block advances is to be found in the lack of acceptance of water fluoridation. The effectiveness and safety of this method of preventing dental decay has been demonstrated to the satisfaction of several groups of re-



sponsible and unbiased scientific observers. Yet fluoridation has been rejected in many cities because an insufficient number of supporters took the trouble to vote to overcome the opposition of a vocal group presenting unsubstantiated claims.

Another responsibility which individual Christians have as citizens is toward the maintenance of adequate facilities for medical education. At present, the number of existing medical schools is insufficient to prepare the doctors necessary to keep the present ratio of doctors to population for the next 20 years. Of greater importance than this, however, is the fact that the number of young people interested in studying medicine will not be sufficient to fill new medical schools, even if they are built, if present trends continue.

### Encourage medical careers

It behooves us, therefore, to encourage young people to follow careers in medicine and related fields as well as to encourage careers in church work. Extension of programs of financial aid, and especially of loan funds, in our churches to encompass the field of medicine may also be considered. The physician has even a longer period of academic preparation than the minister.

Another opportunity available to the individual Christian as a citizen is to take an enthusiastic interest in the operation of his community hospital. Most of us know little of the problems of operating a hospital. We are well aware of the high costs of hospitalization and of some of the personnel problems, as reflected in the shortage of nurses and of delays in laboratory studies. But how these factors influence the quality of medical care given by this hospital may be less clear.

The more of us who turn our talents to understanding the business operations of a hospital, the better will be the future cost outlook. Also, it is not possible to study hospital medical care programs seriously without becoming sensitive to the importance of research and education to the quality of medical care. Many community hospitals stay away from medical research and education for reasons of keeping costs down, or organize intern and residency programs in the hope of providing increased professional help at the lowest possible cost. These are short sighted attitudes, condoned by the public because they lack understanding of the real issues. When the real needs are known, public support for strong programs for research and education in all our hospitals will be evident.

### Special areas for Christians

There are perhaps some special opportunities open to us as church members. The problems of medical care are always important to the members of a local group. Such problems would be eminently suitable for discussion groups within the church. Many of the special approaches described for the Christian as a citizen, above, may be implemented through a church group. Communities having Methodist hospitals are particularly fortunate in having a ready made outlet for certain church activities. But in any community, the problems and the opportunities are basically the same.

In the church, Christians also have an excellent opportunity to share with others the problems and the joys of concern with mental and spiritual as well as physical health. This may also take the form of discussion groups, but there may be special problems requiring particular attention. Many churches have responded to special needs by organizing or participating in marital problem clinics or chapters of Alcoholics Anonymous. In many church congregations, the effect of the rapid social changes of the recent past on medical needs can be clearly seen, and this presents an interesting challenge to the discerning members of the congregation.

In summary, the major opportunities and responsibilities presented to the individual Christian by the problems of medical care are part of the experience of Christian witnessing. We are concerned that God's will be done on earth. This requires that each of us strive toward physical, mental, and spiritual health.

Since we are still a long way from achieving this ideal, the cooperation of Christians with those working in medicine and related fields is imperative. In this way, we may come to better understand God's will for us.

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## Dateline

*(continued from page 1)*

**With most of the nation al**ready gripped by a civil defense hysteria, there are reports that the White House is planning a major civil defense push in November, possibly including a nationwide telecast by the President.

In recent weeks, Washington newspapers have carried horror ads for fallout shelters and enterprising salesmen have set up demonstration shelters on shopping center parking lots. In addition, there have been newspaper reports of people building home shelters under the cover of darkness so that in the event of attack they won't arrive at their shelter to find it full of "the neighbors."

Questions are beginning to be raised about the "survival of the rich" policy which finds those who can afford to do so being urged to build shelters leaving "the others" to huddle in a corner of the basement if they have one, or under the dining room table, if they have one.

The Episcopal Bishop of Washington has publicly suggested that the building of adequate fallout shelters is a public and not a private responsibility.

**Sen. Jacob K. Javits (R-N.Y.)** has proposed a medical care plan for the aged which he says will accommodate the Administration's Social Security approach and "still retain the Republican support needed to get the necessary legislation through the Congress."

His "compromise" program would be available to those 65 and over who earn less than $2,400 annually, and anyone over 72, whether on Social Security or outside of it. The Javits' proposal would permit eligibles to choose one of three options; preven-

tive, short-term illness benefits; long-term, chronic illness benefits; or cash reimbursement for premiums on non-cancellable private insurance policies.

**President Kennedy has appointed** a nine-man bipartisan Commission on Campaign Costs to study the costs of financing Presidential campaigns. The Commission has been charged with recommending improvements on the present system of depending on private contributions to meet campaign costs.

The President, in announcing the appointment of the Commission, said it was "not healthy" for the democratic process for national candidates to be kept in a "condition of dependence" upon "large sums from a relatively small number of contributors." The President said he had long thought that we must "either provide a federal share in campaign costs, or reduce the cost of campaign services, or both."

**The National Agricultural Advisory** Commission has announced that the Federal Government must assist American agriculture if it is to meet its goals in the years ahead. The views of the 25-member Commission, appointed by President Kennedy, coincide with those of the Administration. A previous commission, appointed by President Eisenhower, endorsed the position that the government should withdraw from agriculture.

**The U. S. Civil Rights Commission** has reported that although occupational levels of Negro workers have risen considerably during the past 20 years, they continue to be concentrated in the less skilled jobs.

The report, titled "Employment," is the fourth of a five-volume report of the commission for 1961. Previously released reports covered voting, education and housing.

The commission found that the "depressed economic status" of Negro workers was the product of many forces including racial discrimination in all stages leading to and involving employment. The commission said that a related problem was "the lack of motivation on the part of many Negroes to improve their educational and occupational status," and concluded that this itself was "the product of long-suffered discrimination."

# report from

## • Division of Temperance and General Welfare

**Roger Burgess, Board Associate General Secretary in charge of the division**

**by** *Roger Burgess*

*Some time ago the Distilled Spirits* Institute announced that the nation's capital consumed 6.3 gallons of liquor per person in 1960. This compared to a national average of 3.8 gallons. The District of Columbia is probably the nation's freest flowing and most competitive liquor market. It attracts trade from nearby Virginians and Marylanders as well as a large number of tourists.

*In a summer issue the trade Jour*nal *Broadcasting* magazine reported that nine major tobacco companies spent $1,500,000 more for television advertising in 1960 than in 1959.

The companies spent $76,912,694 last year as compared to $75,169,190 in 1959. Spot TV billings jumped from $31,490,000 in 1959 to $35,-686,000 in 1960.

*During the summer an item in the Christian Advocate's* "These Times" column reported that the 1960 census showed a record number of divorced persons. In fact, according to the U. S. Census Bureau, the number of divorced persons in this country increased between 1950 and 1960 at a rate twice as fast as that of population growth.

The number of divorced men was listed as 1,312,938, an increase of 21.6 per cent over the 1950 total, and the number of divorced women was reported as 1,839,322, an increase of 33.5 per cent.

*This statement by Edward McGold*rick, director of a New York rehabilitation center for alcoholics, was reported in a recent issue of *Life* magazine: "It is spiritual sabotage to tell a lush he is sick. If a man believes his drinking is due to sickness, he no longer feels responsible for his condition — and until he is made to recognize a moral element in his behavior he will never be a responsible human being."

*The American Civil Liberties Union* said recently that they support the Federal Communications Commission aim to ensure balanced TV programming. While not supporting censorship in individual programs, ACLU does support the proposed FCC amendment which would allow them to review the programming of radio and TV stations. Broadcasters are against the proposal which would require them to supply detailed information of the programs they have been running and plan to run.

Here is a place we can support the FCC in helping to bring about a better balance of radio and television programming which will be in harmony with the best of public interest.

### Plans underway for 1963 National Adult School

The western conferences are sparking the 1963 National Adult School of Alcohol Studies to be planned and held in the Northwest.

A planning committee was organized at the Western Regional Briefing Conference in Salt Lake City on Sept. 20 to represent the Pacific Northwest, Montana, Idaho, and Oregon Conferences in planning for this school.

Watch for news of dates and content in the coming months. This school should prove to be an outstanding event.

### Rehabilitation of criminal studied in seminar

A seminar on the Rehabilitation of the Criminal was held October 13-14 at the Southern California School of Theology. Dr. Haskell M. Miller and Dr. Harvey Seifert directed this basic research seminar which aimed at helping the church find its place in the rehabilitation of criminals. About 20 persons attended the seminar.

## report from

## • Division of Human Relations and Economic Affairs

A. Dudley Ward, Board Associate General Secretary in charge of the division

# Church-state relations resources

In order to carry out the mandate of the 1960 General Conference, the Division of Human Relations and Economic Affairs has been requested to direct a church-wide study of relations between The Methodist Church and government. A number of annual conferences and individuals throughout the country will eventually be involved in this study. Some annual conferences have already made plans to conduct a study of church-state relations in their own area.

For those who may be interested in studying this issue, the following partial list of source materials is very useful:

**Christians and the State,** by John C. Bennett (New York: Charles Scribner's Sons, 1958), per copy, $4.50. This lucid and forceful book analyzes Christian teaching and its relation to social and political issues. It will give excellent background information for discussion of the perplexing problems of the relation between church and state.

**Relations Between Church and State,** by Association of Council Secretaries (National Council of Churches, 475 Riverside Drive, New York, 1960), per copy, 75 cents. This is a very helpful study guide. It is designed for the use of church and interfaith groups in considering problems in the relationships between church and state.

**Church and State,** by Claud D. Nelson (New York: National Council of Churches, 475 Riverside Drive, 1953), per copy, 60 cents. This is a useful guide to study and discussion. It deals with the American pattern of interaction between the forces of religion and government.

**A Case Book on Christian Responsibility for Freedom,** by Harold C. Letts (Service Department, General Board of Christian Social Concerns, 100 Maryland Avenue, N. E., Washington 2, D. C.), per copy, 50 cents. This case book was the basic publication for the interdenominational coordinated emphasis for 1960-61. It contains excellent material for the study of church-state relations.

**Questions of Church and State,** by Dean M. Kelley (Service Department, General Board of Christian Social Concerns, 100 Maryland Avenue, N. E., Washington 2, D. C.) per copy, 50 cents. This book is a final report of the research consultation on the church and state undertaken by the former Board of Social and Economic Relations in the New York East Conference of The Methodist Church from 1957-1960. It focuses attention on pertinent questions and approaches to answers.

# Commission sparks housing council

In March of this year at a public meeting in the Recreation Building in Ossining, N. Y., a group of about 30 persons adopted a "Statement of Purpose" and declared themselves to be "The Community Council on Housing in the Ossining Area."

In addition to the religious denominations represented in the group of Quakers, Lutherans, Unitarians, followers of Ethical Culture, Baptists, Episcopalians, Jews, Catholics, Methodists, and others, there were non-sectarian persons and members of various community and civic organizations.

All the members had one common interest—they wanted to "do something about Ossining's deplorable housing situation" as it concerned the middle and low income residents.

How did this group come together? It began one evening in March 1960 when the newly elected Christian Social Concerns Commission of the Ossining Heights Methodist Church met to plan its years' work and to decide which of the numerous areas of need cited by the General Board this group wanted to undertake first.

One of the members mentioned a recent incident concerning the refusal of an association to sell a cottage on an old Methodist camp grounds to a Negro family. He said he would like to "see something done about the housing situation in Ossining."

Others in the meeting recalled similar incidents and generally agreed that this was the area the commission wished to concentrate on. It was decided to invite the commissions of Ossining's other two Methodist churches to come in on the project before any real plans were formulated.

In regular meetings held by the commissions a program of survey and education was launched. The joint commissions studied extensively and evaluated literature on the subject of what (and how) other groups in other U. S. communities had accomplished in the field of better housing with discrimination.

The commissions, ever mindful of the words and spirit of Paragraph 2026 of the *Discipline*, decided to act as a nucleus for the organization of a non-sectarian community group.

At the first meeting which those outside the commissions attended, each member invited two or three other interested persons. Those who attended this meeting in turn submitted names of others who were interested, and the ripple spread until at present the "Community Council on Housing in the Ossining Area" is a prominent group on the community scene.—*Mrs. Thomas J. McLaughlin, Ossining Heights Methodist Church.*

# . . . at your service

## AUDIO VISUALS

**To Smoke or Not to Smoke.** 35mm color filmstrip with 33⅓ rpm record. 84 frames. Running time: 15 minutes. Produced by the American Cancer Society and available for free use from nearest Society division.

This filmstrip presents graphically significant information regarding the serious and rapidly increasing health problem of lung cancer and some evidence that shows cigarette smoking is a strong causal factor in the disease.

Included with the filmstrip and record is an excellent teacher's guide and other printed materials. Leaflets for free distribution are also available.

*To Smoke or Not to Smoke* is for use particularly in junior and senior high schools. When used with church groups, the moral questions related to a decision regarding smoking need to be mentioned.

**The Meeting Place.** 16mm black and white sound film. Running time: 14 minutes. Produced by Methodist TV, Radio & Film Commission for "Talk Back" TV series. Rental from Cokesbury at $5.00.

Two doctors, one Negro and one white, find themselves bucking a town suddenly become race conscious. While waiting for other members of an interracial medical committee, both men realize why the others are not coming. For the first time they honestly face how they feel toward each other.

Like all films in the "Talk Back" series, the film has no ending. *The Meeting Place* ends with the question for discussion: how can men of goodwill work together to overcome the tension caused by racial misunderstandings?

This film is recommended for senior high, young adult, and adult groups.

## Teenage magazine sets highest standards

*DATEBOOK* is an unusual bimonthly magazine for teen-agers. It maintains the highest standards of literary and artistic excellence, as well as moral maturity.

*Datebook* is the only teen-age magazine which speaks frankly and wisely to the intricacies of dating, including sexual involvements. It offers positive answers to the dilemmas of our young people. The editor, Arthur Unger, writes:

"From the very start I have believed that there was a great need for such a magazine which appeals to the teen-agers on their highest level and which makes no compromise on the moral and taste levels."

Order from Young World Press, Inc., 71 Washington Place, New York 11, N. Y. Subscription $2.00 annually. Ask your newsstand dealer to carry it.

## Central Kansas board plans Fall conference

Central Kansas Conference *Concern* representative Harold E. Kieler reports on a Conference on International Affairs to be held at the College Hill Methodist Church, Wichita, Kan., Nov. 18.

Sponsored by the conference Board of Christian Social Concerns and the WSCS, the conference will center on the theme "Christians Act in a World of Crisis." Dr. Darrell Randall of the National Council of Churches Department of International Affairs will be keynote speaker. Films and discussion groups will be used.

## Resources available on peace issues

*Background, Berlin — 1961* — An illustrated booklet issued by the State Department giving the U. S. position on what has led to the present world crisis. Documents in Appendix. Available for 30 cents per copy from the U. S. Government Printing Office, Washington 25, D. C.

*World Order: The Need for a Bold New Approach* — by Grenville Clark. The author clearly describes the minimum requirements for world order — disarmament, world police force, world judicial system, world legislative and executive agencies, world development authority, and an effective world revenue system, 25 cents per copy, 6 for $1.00.

*Berlin: Disengagement Revisited*— by George F. Kennan. The present U. S. Ambassador to Yugoslavia brings his 1957 disengagement proposal up-to-date and elaborates on its possibilities in solving the problem of Germany, 15 cents per copy.

*War and Peace and the Problem of Berlin*—by Fred Warner Neal. This is a revealing historical summary of the Berlin situation together with analysis of proposals, 15 cents each or 10 for $1.00.

*UN Issues 1961* — This kit of materials is designed to be used as a resource guide for small discussion groups seeking to probe into the serious issues facing the General Assembly now in session, 50 cents per kit.

*Memorandum on Selected Actions* — A summary of the major actions of the Fifteenth Session of the UN General Assembly compiled by the World Council's Commission of the Churches on International Affairs. Actions of the CCIA are included, together with comments, 10 cents per copy.

*Testimony before the House Foreign Affairs Committee on the Peace Corps*—by Wayne Proudfoot, 5 cents each.

*The Changing Role of the Secretary-General*—by Professor Leo Stine, 5 cents each.

**All materials listed except *Background, Berlin* are available from the Service Department, 100 Maryland Ave., N. E., Washington 2, D. C.**

# LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

**A stand against Red China**

Dear Sir:

I want to thank you for having the good judgment to print Bishop W. Angie Smith's article "Chinese in Dispersion" in the September 15 issue on China. His is a very lonely voice in what was otherwise a vague and fuzzy desert of reporting. The overwhelming concensus of the articles seems to say: "We recognize Red China as an international gangster of the worst sort, but we'd best have it where we can control military build-up."

Being a member of the United Nations has not stopped Russia in her brazen continuation of nuclear explosions. It is wishful thinking to believe the UN could have any more control over Red China.

There are, I firmly believe, millions of Methodists who are prayerfully awaiting other leaders of our great church to take their stand with Bishop Smith. And I pray that if and when the day comes that Red China unseats and takes the place of Free China in the UN, The Methodist Church will not have been a contributing factor.

The Rev. George W. Harbuck, District Superintendent, the Monroe District
Monroe, La.

**Action to save the United Nations**

Dear editor:

As chairman of the Commission on Christian Social Concerns of the Colesville, Md., Methodist Church, I have been taking steps to alert our people to the need for action to save the United Nations.

Our commission prepared a flyer urging our members to pray and act on this problem. We also asked our minister to call on the congregation for special prayers for the UN during its present serious crisis. Since the outcome of the other problems hinges on whether there is an effective Secretary General, we are emphasizing this as the point for our present concern.

Through the Woman's Society of Christian Service, I had received the "UN We Believe" stickers which I took to a circle meeting where all of them were used. Thus I have ordered more for other circles and groups. However, I am also stressing writing to the non-aligned delegations. In talking with a secretary of Christian Social Concerns in another church I find that she urged her circles to write to the delegations of African countries. We hope that anyone who knows a national of another country will point out the importance of his making his thoughts known to his own and other delegations.

There must be many avenues in The Methodist Church by which we could let the people of the new nations know what is at stake for them and that their opinion will count for even more than ours since the Russian's still have plans for them in their scheme of things and would not want to fly in the face of overwhelming public opinion in the uncommitted countries.

Letters to the editors of local newspapers in all parts of the world would be helpful. Those who belong to organizations with international branches or affiliates could prod these groups to act. Everyone who will ask himself what he can do for the UN now can help to save it, and perhaps out of this travail it may emerge stronger than ever.

Mrs. Frances B. Ross
Silver Spring, Md.

**Come down from the pink clouds!**

Dear Editor:

The article in the August 1 issue of *Concern* by Dr. George Maddox titled "Methodist Action on Alcohol Use" was well-written, plausible. We have had many such in the last 27 years. But our local Rescue Mission and social agencies tell me what seems to be indicated by headlines and articles—that young people are drinking more, and more young people are drinking than ever before.

Our immediate goals do not seem to bring us nearer our ultimate goal. Our "positive approach" brings negative results, and small wonder!

Dr. Maddox admits that some "reasonable" Christians derive "some satisfaction" from drinking and teach their children to drink. He says that we confuse the issue when we speak entirely of what alcohol does *to* the individual and not of what it does *for* him. (There are, unquestionably, "some satisfactions" to be derived from promiscuity, too.)

Our boys and girls are the object of a more costly and intensive hunt for replacements for the millions of alcoholics who will soon be out of the running. America's potential leadership is not expendable, and these immortal souls are in our keeping as a church. Perhaps we had better come down out of the pink clouds, get our feet on solid ground, and call things by their names, regardless of "approved" psychological patterns.

Mrs. Roy E. Waite
Greensville, S. C.

**Scant reference to total abstinence**

Dear Sir:

Referring to George Maddox's article in your August issue titled "Methodist Action on Alcohol Use," instead of stressing the long established insistence on the part of the church that the wisest and only safe course for the individual in dealing with drink is total abstinence, he gave it scant reference.

Instead, he says, "I would consider it a step forward if the issues involved in to drink or not to drink were more clearly defined. I think the issue is confused when alcohol is discussed as though it always does something to the individual and never for him."

To supplement that statement, Mr. Maddox should have given his readers definite information as to just what alcohol does do *for* the individual as a justification for incorporating it in the issue as to whether to drink or not to drink.

So far as the general public is informed, just the act of drinking affords the drinker a momentary pleasure; it induces a spirit of conviviality enjoyed largely between fellow drinkers and it induces a temporary uplift that enables the drinker to forget his troubles.

What more it does for the individual drinker must come from Mr. Maddox, but all that he sees that alcohol will do *for* him sinks into insignificance when considered against what it does *to* him, and certainly merits no place in determining whether to drink or not to drink.

Faced with all the irrefutable evidence of what alcohol does to humanity, it seems incredible that Mr. Maddox would make what it does *for* him a consideration in determining whether to drink or not to drink. It is my prayer that no such suggestion will ever influence our church or cause it to deviate in the least from its long established fight for total abstinence as the best and only safe course for both the individual and the nation in dealing with the drink problem.

C. C. McCune
Haxtun, Col.

To live life to its fullest
To have wholesome Christian fellowship
To experience the maximum joy of mature love
To know God's presence in daily life

**Pages 15 and 16 of this issue of *Concern* reproduce a one-color likeness of the 1961 Commitment Day leaflet. The order card to the right is not a part of the four-color Commitment Day leaflet, but appears here for *Concern* readers who may wish to order materials with this blank.**

## order your Commitment Day materials early

_____ Leaflet "The Christian Family Doesn't Need to Drink," $1.50 per 100
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# The Christian Family doesn't need to drink

# The Christian Family doesn't need to drink

**1.** The Christian family doesn't need to drink to live life to its fullest.

Each member of a family needs acceptance, love, companionship, security, and a sense of belonging. The Christian family answers these needs in such a way as to help its members grow into Christian maturity.

The mature Christian has no need to drink to be accepted, to be loved, to have companionship, to feel secure, or to belong.

**2.** The Christian family doesn't need to drink in order to relate to others.

Its members find friendship without conforming to the pressures of outsiders who want them to drink. Members learn this way of life in the home and in the Church. They can say, "No, thank you" without feeling humiliated.

Sociologists often say that many adults drink socially in order to relate to other people. The community of faith which *is* the Church and which *is* the Christian family offers each member a quality of trust which is *sufficient.* He finds he can relate to others and to God.

**3.** The Christian family doesn't need to drink to love.

When asked why he didn't drink, a young father said: "If I drink a sip of wine it provides no value. If I drink more, it takes away my thinking power. At my house it takes thinking power to be able to love three rowdy children when I'm tired and touchy. Loving isn't hard, but it isn't always easy. God is love, and he wants us all to love one another. And, you know, we don't need to drink to love. You want to know why we don't drink at our house? *We don't need it.*"

**4.** The Christian family doesn't need to drink to know God's presence in daily life.

Our ability to feel at home in life depends upon an attitude of basic trust. We need to trust God as Father and all men as brothers—to know we belong in God's great human family. Our hearts are restless until they find rest in God. Finding rest in Him, we are no longer restless with each other.

Drinking does not contribute to this trust. In fact, it may interfere with it. To involve ourselves in a cultic practice which is hurting our brother is to be insensitive to his hurt. Insensitivity to others means alienation from God. "He who does not love his brother whom he has seen, cannot love God whom he has not seen." I John 4:20.

If the Christian family does not need to drink, why does it do so? Parents dare not take lightly the scope of their influence. What they do or fail to do shapes the future lives of their children more than any other single force in our society—more than the school, the community, the government, or even the Church.

Ten million people in America are in some kind of chronic trouble because of alcohol. Half that number are alcoholics. Why do we take the risk? Who can predict whether a "harmless" drinking pattern in the home will be equally harmless when adopted by our children? The teenager arrested for drunken driving most often learns to drink at home. Sometimes he gets his intoxicant from the family cabinet. If the Christian family need not drink, then it *ought* not to drink. Do you agree?

Why not discuss this drinking question around your family table? You may find ways to enrich your family with that quality of living which nurtures Christian maturity.

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